

The Bible in English

John Corbett, S.J.

Euthanasia

An Editorial

Why Blame the Boy?

Joseph T. Ryan

Moral and Economic Problems of Today

Robert A. Sauer

The Catholic Mind

Volume XXXIV, No. 2

January 22, 1936

Price 5 Cents

THE AMERICA PRESS - 461 Eighth Avenue - New York, N. Y.

The Life and Times of John England

By REV. PETER GUILDAY

"Scholarship, Catholic as well as Protestant, that is interested in the development of our early American mentality owes to Dr. Guilday a great debt for the collecting, collating and judicious presentation of an important period in our national foundations."—*New York Herald Tribune.*

"By actual count, from January 1, 1821, until the last date in *Diurnal*, December 5, 1823, he had given two hundred and seven public discourses in all the important centers of the three States (North and South Carolina and Georgia), in court houses, in Presbyterian, Methodist, Baptist, and Episcopalian churches, and in the houses of non-Catholics. It is doubtful whether any American Bishop had such remarkable experiences. He was met everywhere with a charming courtesy on the part of the town officials and non-Catholic ministers, who vied with one another to secure him for their churches. Two sermons a day, sometimes three, not to speak of private exhortations to the little groups of Catholics he discovered, were the ordinary demand on his energies. One has but to search the precious pages of the *Diurnal* to realize that there was something so attractive in his discourses, and so sincere in the man himself, that differences of belief were forgotten in the desire to hear Christian truths explained by a young Bishop who was all that Southern culture and intelligence might desire."—Vol. II, p. 7.

SECOND PRINTING

Two Volumes (Boxed)—\$10.00
(Postage, 50 cents)

THE AMERICA PRESS

461 Eighth Avenue

New York, N. Y.

THE CATHOLIC MIND, January 22, 1936. Volume XXXIV, No. 2. Published semi-monthly by The America Press, 461 Eighth Avenue, New York. Subscription postpaid United States, 5 cents a copy; yearly, \$1.00; foreign, \$1.25. Entered as second-class matter October 22, 1914, at the Post Office at New York, N. Y., under the Act of March 4, 1879. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1913. Trade-mark "Catholic Mind," Reg. U. S. Pat. Off.

The Bible in English

JOHN CORBETT, S.J.

An address delivered from the Paulist Radio Station, WLWL, New York, on November 30, 1935.

MANY of my hearers are aware that Sunday, December 8th, will be celebrated by the Protestant churches in the United States as "Bible Sunday." The purpose of this yearly celebration is to revive among Protestants the practice of reading the Bible, which is said to be greatly neglected by the younger people, exposed as they are to the indifferentism that prevails in public schools and in most of the non-Catholic universities of the land. This year the celebration is assuming in some quarters the form of a glorification of the man through whose efforts the printing of the first edition of the entire Bible in English was completed on October 4, 1535.

The Paulist Fathers who are in charge of this Radio Station WLWL, having been asked to comment on this celebration, have invited me to speak to you tonight on "The Catholic English Bible." Nearly eight years ago it was my privilege to give here a series of talks on the Bible, reproduced by the Paulist Press under the title "What Is the Bible?" The pamphlet has reached a circulation of 55,000. Many times since I have urged our Catholic people to become familiar with the words of Holy Scripture and to follow the practice of our priests and Brothers, our Sisters in the convents and our seminarians, of meditating each day on the life of Our Divine Lord Jesus Christ as it is portrayed in the inspired words of the four Gospels.

Educated people today know that the Catholic Church places no restriction on the general reading of the Bible in the vernacular, except the precaution that translations into modern tongues may not be used, unless they have been examined and have received the approval of Church authority. This restriction will commend itself to every clear-thinking person; it is made because of the Church's reverence for God's word and her desire that her children may not be deceived by false translations.

PRE-REFORMATION BIBLE

Before proceeding to give you an account of the Catholic translation of the Bible into English and its circulation in printed form, I propose to dwell briefly on the history of the English Bible before King Henry VIII broke away from the Catholic Church and led England into schism four hundred years ago.

In 1908, Dr. James Gairdner, a member of the Church of England, published two volumes on "Lollardy and the Reformation in England." On page 103 of Vol. I, he quotes from Cranmer's "Preface to the Bible," issued in 1540, as follows:

"It is not much above one hundred years ago since Scripture hath not been accustomed to be read in the vulgar tongue within this realm; and many hundred years before that it was translated and read in the Saxons' tongue which at that time was our mothers' tongue; whereof there remaineth yet divers copies found lately in old abbeyes, of such antique manners of writing and speaking that few men now have been able to read and understand them. And when this language waxed old and out of common usage, because folk should not lack the fruit of reading, it was again translated in the newer language. Whereof of yet also many copies remain and be daily found."

Dr. Gairdner quotes also from the "Dialogue" of St. Thomas More, written in 1528, in which the suppression of Tyndale's translation of the New Testament is discussed. In the course of the discussion mention is made of the constitution passed in the Provincial Synod of Oxford in 1409, prohibiting the use of translations of the Bible, unless they were approved by a diocesan or provincial council.

BIBLES BEFORE WYCLIFFE

Let me read to you Dr. Gairdner's exposition of this point and remember that he is not a Catholic. St. Thomas More's statement on translations before Wycliffe runs thus:

"The whole Bible was, long before his days, by virtuous and well-learned men translated into the English tongue and by good and godly people with devotion and soberness well and reverently read."

A little farther on More tells us that he himself had seen

some of these old translations, authorized for use by the Bishop of the diocese, when they were left in the hands of men and women among the laity: "Myself have seen and can show you Bibles fair and old written in English which have been known and seen by the Bishop of the diocese and left in laymen's hands and women's, to such as he knew for good and Catholic folk that used it with devotion and soberness."

"This statement," Dr. Gairdner proceeds, "it is important to note for more than one reason, but chiefly in correction of a vulgar error which was sedulously propagated by some, even in Sir Thomas More's day, and which has been current ever since, that the Church of Rome was always opposed to any translation whatever of the Bible and to its use by laymen. The only ground for such an insinuation in More's day was the suppression of Tyndale's 'New Testament' and of other corrupt translations with heretical commentaries. But the truth is, the Church of Rome was not at all opposed to the making of translations of Scripture or to placing them in the hands of the laity under what were deemed proper precautions. It was only judged necessary to see that no unauthorized or corrupt translations got abroad, and even in this matter it would seem the authorities were not roused to special vigilance till they took alarm at the diffusion of Wycliffite translations in the generation after his death."

The restriction of the Synod of Oxford was peculiar to England. Old vernacular translations abound which were used on the Continent. The disputant in More's "Dialogue" says: "In all other countries of Christendom the people have the Scripture translated into their own tongue and the clergy there findeth no such fault therein."

COVERDALE'S BIBLE

I have already called your attention to the commemoration this year of the four hundredth anniversary of the publication of the first printed English Bible. It was translated by Miles Coverdale and printed at Zurich in Switzerland. Coverdale was an apostate priest, a former Augustinian friar. His translation was made from German and Latin and intended as an instrument for the propagation of heresy. Naturally it was opposed by the Bishops of England and by

the King. The Bishops had already petitioned the King in 1534 to allow the preparation of a new translation for printing and publication. Once, however, Henry had broken with the Catholic Church and put Cranmer at the head, it was inevitable that the translations would be full of corruptions.

The despotism of Henry VIII until 1547, the opportunity afforded the innovators by the reign of the boy Edward and the short reign of Mary followed by the accession of Queen Elizabeth in 1558 and her establishment of a completely new Church in England by the first acts of her reign, made it impossible for the persecuted Catholics to provide themselves with a correctly translated copy of the word of God in English. It is true that for the first ten years of Elizabeth's reign Catholics were treated with comparative lenity, but it looked as if with the decease of the old Marian priests (those ordained under Mary) the Catholic faith would die out in England.

ENGLISH COLLEGE AT DOUAY

The man whom God raised up to save the Catholic Faith in England after the destruction of the ancient hierarchy was William Allen, afterwards Cardinal. To him England chiefly owes "the continuation of the priesthood and the succession of the secular clergy." He it was who in 1568 founded the seminary at Douay in Flanders, then under the dominion of Spain. It was the first college organized under the rules and constitutions of the Council of Trent. Its purpose was to supply missionary priests who knew that they were almost surely going to their death when they entered England. Allen's original purpose, however, was to gather together some of the English Catholics who had been forced to leave England and to make it possible for them to continue their studies, so that when the time came for the restoration of the Catholic Church there might be a body of learned priests to take care of the people. Before 1600 more than 300 priests had gone from Douay to England. The college counts on its rolls 160 martyrs.

DOUAY BIBLE

In 1578 all English were expelled from Douay and the college moved to Rheims, where it remained until 1593. This explains why the first New Testament published by Cath-

olics in English appeared at Rheims in 1582. By the time they were able to publish the Old Testament the college had returned to Douay.

The title page of this Rheims New Testament reads as follows: "The New Testament of Jesus Christ, translated faithfully out of the Authentic Latin, according to the best copies of the same, diligently conferred with the Greeke and other editions in divers languages, with arguments of bookes and chapters, annotations and other necessary helpes for the better understanding of the text and especially for the discoverie of the corruptions of divers late translations and for cleering the controversies in religion of these daies. In the English College of Rhemes. . . . Printed at Rhemes by John Fogny, 1582 Cum Privilegio."

On account of their poverty the two volumes of the Old Testament did not appear until 1609-1610.

It is not surprising that these Catholic scholars chose the Latin text of the Old and the New Testament as the one which they would render into English. That text had recently been declared by the General Council of Trent, as authentic. The Fathers of the Council meant by this that in spite of the mistakes which had crept in, either during the process of translation or revision, and the other mistakes that came from the multiplication of the copies by hand, such had been God's Providence over the preservation of His word that no false doctrine could be deduced from the text used for so many centuries in the Catholic Church. Neither the Hebrew text of the Old Testament nor the Greek text of the New Testament that has come down to us can merit such an approbation.

The chief translator of both the Testaments was Dr. Gregory Martin. He took his M.A. at Oxford in 1564 and was ordained at Douay in 1573. When the English College was founded in Rome he was sent there to take care of the first scholars. On his return he devoted himself to the work of translation. He was aided by four other Oxford scholars. Dr. Martin had the reputation of being the best Hebrew and Greek scholar of his college. He is described as "an excellent linguist exactly read and versed in the Sacred Scriptures and went beyond all of this time in humane literature."

The translators give ten reasons for their choice of the

Latin rather than the Greek. Their main purpose was of course, controversial, that is, they wished above all to show by a faithful translation that the translations of the Reformers were not correct. Words had been changed for the purpose of introducing the new doctrines. Instead of "church" the word "congregation" was used; instead of "altar" "table" was inserted; "priest" was replaced by "senior" or "elder"; "images" was inserted instead of "idols." These are but a few examples of the method followed to turn uneducated readers from the true religion. The complaints made by the Reformers about other translators bear out the truth of these statements.

Finally, when the generally named Authorized Version appeared in the reign of King James, after the people had been turned from their old religion, the ancient names were for the most part brought back again.

MERITS OF TRANSLATION

The greatest merit that can be attributed to any translator is exact, scrupulous fidelity to the thought of the writing he translates. The translators of our Catholic English Bible have won this praise from Protestant scholars of the highest rank. Both Bishop Westcott and Scrivener acknowledge this. The latter writes. "In justice it must be observed that no wilful perversion of Scripture has ever been brought home to the Rhemish translators."

It is to be regretted that this scrupulous fidelity induced them at times to use Latin words anglicized that never found their way into common usage. But, on the other hand, they are praised for the uniformity and consistency with which they translate the Latin word by the same equivalent English expression. For example, "Amen," "multitudo," "Rabbi," "caritas" are always translated "Amen," "multitude," "Rabbi," "charity."

Another excellence pointed out by Bishop Westcott is the care with which they followed the Greek text in the use of the article, "This phase," he says, "is dealt with more satisfactorily by them than by any earlier translators. And it must be said that in this respect the revisors of King James were less accurate than the Rhemists, though they had their work before them." This is a fact not generally known in spite of the publication of a work by Prof. Carleton

pointing out how much use was made of the Rheims Testament by the Anglicans who prepared the Authorized Version.

CHALLONER'S REVISION

As it was impossible to give the Catholic Bible much circulation among the English people during the dreadful days of persecution, it is not surprising that its language became antiquated. And so in the middle of the eighteenth century, Dr. Richard Challoner, titular Bishop of Debra, and Vicar Apostolic, issued a revision of the Douay Bible. His chief purpose was to render the text more intelligible to its readers. His revision is still the basis of the ordinary editions of the Bible used by Catholics. It was hoped in England that Cardinal Newman might prepare a new English translation of the Bible, but the plan fell through.

THE BIBLE TODAY

Some years ago the Westminster Version of the Scripture was begun in England under the supervision of the Jesuit Fathers, Keating and Lattey. The New Testament, translated from the Greek, has been completed. No book of the Old Testament has appeared as yet.

Meanwhile our Catholic scholars are not idle in their endeavor to make the reading of the Bible easier and more profitable for Catholics. There has just come from the press a new edition of the New Testament, with a preface by Father Carey, professor of Scripture in our diocesan seminary at Dunwoodie. The preface gives an interesting sketch of the Douay translation and points out the fact that in this latest edition of Bishop Challoner's revision care has been taken to eliminate many slips in punctuation, and grammatical construction as well as needless obscurities and minor mistakes.

In regard to "Bible Sunday" Catholic priests and people will be glad if more of our people form the habit of daily reading of the Gospels, as recommended and indulged by the Church. Fifty years ago the Bishops of the Catholic Church in the United States, assembled in the Third Plenary Council of Baltimore, issued a pastoral letter in which they urged as follows the use of the Bible:

"It can hardly be necessary for us to remind you, that

the most highly valued treasure of every family library and the most frequently and lovingly made use of should be the Holy Scriptures."

And again: "We hope that no family can be found amongst us without a correct version of the Holy Scriptures."

You will notice that there is the same insistence today as there was five hundred years ago on the accuracy with which the word of God is presented in translation. Hence it is that Catholics do not use translations not approved by the Church. Neither can they approve of the principle that the Bible alone is to be the rule of faith, the sole source of our knowledge of God. Our Protestant friends will, we hope, not take it amiss that we cannot share in the anniversary celebrations of men who spread corrupted versions of God's holy word or sympathize with the idea that this sacred book should be regarded as a mere vehicle for the cultivation of literary style. We are taught by our Church to revere it, as it has been revered by Catholics through all the centuries, as a sacred gift to the human race from God Almighty.

Moral and Economic Problems

ROBERT A. SAUER

A paper read at the Fourth Annual Conference of the National Catholic Evidence Conference, held at Newark, N. J., on November 23, 1935.

WRITING in the *Irish Ecclesiastical Record* in April, 1933, on "The Economic Crisis and Catholic Teaching," Rev. M. J. Browne, Doctor of Divinity, referring to the economists' silence on religion, said: "None of the economists, be they conservative like Sir Arthur Salter and Sir Josiah Stamp, or advanced like Mr. G. D. H. Cole, make any reference to religion; the idea never seems to have occurred to them that religion would have anything to say on the problem or could make any contribution to its solution. They make no reference to any statement or attitude of any religious authority. Such silence is what one might expect from an intellectual environment that had long been domi-

nated by the Protestant conception of religion as matter for the individual conscience only. The rejection of a public external authority in religion and morals led to that individualistic liberalism which divorces economics from ethics."

I have quoted Dr. Brown at length because he states so succinctly, the view of the world's leading economists outside the Catholic Church. These economists attribute our economic dislocation chiefly, to technical, financial, industrial and political factors.

Can economics be divorced from ethics? The Catholic Church says it cannot. She teaches that reason demonstrates that the economic structure controlled primarily by the free acts of man, is a component part of a design of an all-wise Creator, and that it must be in conformity with the moral law to attain perfection.

No intelligent person denies that there is a definite uniformity in all Creation; a uniformity of being and action and that all the activities of the material universe are governed by the laws of nature.

In this orderly universe God placed man, making him a rational creature by infusing in him a soul destined to live for all eternity. Being a part of this orderly creation, man, although free to act, is not however a lawless creature. He, like the material universe, is subject to laws; laws which are in accord with his manifold relationships; laws which God has implanted within his very nature; laws which although he is not bound by necessity, he is nevertheless obligated to obey, if he wishes to fit in with the essential relations of things; if he wishes to gain his ultimate end—eternal salvation.

Does it not logically follow that the economic structure of the world, which is largely controlled by the free acts of man, must of necessity be subject to this natural moral law and that economic problems cannot be solved without taking into consideration their ethical and moral phases?

The economic order therefore should be man's slave, not his master; it should be a means to an end; it should be so regulated as to aid in the attainment of his ultimate end, eternal happiness.

His Holiness Pope Pius XI, in his Encyclical on "The Reconstruction of the Social Order," in defending the Church's right to deal authoritatively with social and eco-

conomic problems says, in part: "For, though economic science and moral discipline are guided each by its own principles in its own sphere, it is false that the two orders are so distinct and alien that the former depends in no way on the latter."

With these principles ever before her, the Catholic Church, as the Divinely appointed custodian of religion and the rightful authority to define the moral law, has frequently made direct application of the moral law to our economic systems and economic problems. In more recent times the Church has defined her position on these questions in numerous Papal Encyclicals, the most outstanding of which are the notable *Rerum Novarum* of Pope Leo XIII and the *Quadragesimo Anno* of Pope Pius XI.

It would be erroneous to assume that the Church seeks a reform of the economic order solely for the purpose of bettering the living conditions of the masses. The Church seeks a solution of these problems primarily because our present systems are immoral and unethical and lead man from his ultimate end.

Let us now under the guidance of the Catholic Church, by means of her Papal Encyclicals, make a direct application, in a few instances, of the moral law to our economic systems and economic problems.

The natural law teaches that man was created and placed in society to perfect his faculties for the praise and glory of his Creator, and in this way to gain his ultimate end. Any economic or social system, such as Marxian Socialism, therefore, which seeks as its ultimate end the material welfare of society and subordinates man's spiritual welfare to this aim, is fundamentally immoral.

Under the natural law, man has the right to own property. The Seventh Commandment of God says: "Thou shalt not steal." Man in this commandment is commanded by God to recognize in his neighbor the right of ownership. The various forms of collectivism such as Communism, therefore, which either destroy this individual right, or unjustly interfere with its exercise, are also fundamentally immoral.

As Pope Pius XI points out, however, ownership of property has a twofold aspect, individual and social. A distinction must be made between the right to own property and the right to use property. The moral law does not limit

the wealth which may be accumulated by an individual, but it imposes upon those who accumulate wealth beyond the ordinary needs of themselves and their families, certain duties and obligations. This excess wealth must be used for the common good. St. Thomas, that erudite Doctor of the Church, tells us that a just use of this excessive wealth, for example, would be the creation of opportunities of employment.

From this cursory discussion of the moral rights and duties of ownership, we can readily see that the capitalistic system, founded as it is, on the right of private ownership of property, is fundamentally moral, but that it is immoral in its individualistic tendencies, denying the social and public aspect of ownership; that it becomes immoral when it fails to take into consideration the obligations of charity and when it overlooks the fact that the resources of nature must be applied to human needs for the common good; that it becomes immoral when it uses this wealth to create an economic, financial and political dictatorship, totally disregarding the rights of all people to live in decent comfort in accordance with man's dignity.

And so we could go on for hours discussing the applicability of the moral law to other economic problems such as free competition, capital and labor and the wage system, the right of vocational groups to organize, prices, the supply of goods, the distribution of wealth, monetary questions and the rights and duties of the State in the sphere of economics. All of these problems have their ethical aspects. We feel however, that we have gone far enough to demonstrate in a concrete way that economic problems are frequently moral problems.

The bishops and priests of the Catholic Church, divinely appointed to teach all nations, have always, and will continue until the end of time, to define the moral law and apply it to all human perplexities, including our economic problems. The Church realizes, however, that the application of the moral law to specific economic problems must be left to individual consciences—to individual consciences of the laity who control our economic destinies. The Church can only propose a moral solution for these difficulties; it devolves upon the statesman, the banker, the business man, the professional man, the farmer and the laborer to reform our

economic order, by the personal application of these principles of justice and charity.

Do we need to carry this discussion further to see where our efforts as Guildsmen, and as members of the Catholic laity should be directed. Our organization is modeled after the English Catholic Evidence Guild, our primary function being to disseminate Catholic thought and Catholic doctrine. Where could we find a more fertile field to sow the seeds of Catholic teaching than on American soil, in the fields of economics and sociology.

In the past fifty years our country has witnessed the growth of a great economic dictatorship, which reeks with immorality—a very Frankenstein about to destroy the very people who created it. Composed of a few thousand individuals in a country of 120,000,000 people, it completely controls our economic destiny; it is so powerful that it could wreck our economic structure over night, if it so desired; it is lord and master over all; it controls our government, our financial world and to a great extent our social life; and its policies greatly influence the moral life of its economic slaves.

This dictatorship flagrantly violates the natural law in refusing to use its excess wealth for the common good and in failing to realize that all the resources of nature were created for the use of all men; it completely ignores the Divine commands pertaining to justice and charity. It is blind to the evils flowing from its unjust economic domination; it refuses to open its eyes to the dire poverty of millions; it refuses to recognize its responsibility for the domestic unhappiness in many homes and for the spread of the evils of birth control. It laughs you to scorn, if you claim that it is responsible for many of the crimes committed by people in the lower economic strata.

Under the cloak of shrewd business it makes profit and money, its gods. It uses any methods, moral or immoral, just or unjust, charitable or uncharitable, to gain its ends. With its rapacious greed for wealth and power it is entirely oblivious of the temptations placed before millions to steal, cheat and defraud to gain a livelihood for themselves and their families. It is not interested in providing children with a decent home life and the opportunities for spiritual and moral training to which they are entitled, or in giving the

masses economic security, so that they may devote more time and effort to spiritual perfection.

The day of reckoning must come—if it is not here today. A continuance of this economic domination by a few, will, unless checked, lead to class warfare and revolution. If this comes to pass, men's basest passions will hold sway and spiritual ideals will totter. Let us fervently pray that this hour will never come.

Shall we, as Guildsmen and lay apostles of the Church, go far astray, in making it our objective for a generation to come—to restore to this country an economic and social system based on the principles of justice and charity? The Church has given us the solution and paved the way. It is not only our privilege but also our duty, to study assiduously, under proper guidance, her teachings on these problems; but our work does not end there. We must also apply these principles to our own affairs and as purveyors of Catholic thought, spread this gospel of truth. It is our duty to create an enlightened public opinion on this grave problem; to let the people know that the Catholic Church is not opposed to the capitalistic system, but merely seeks to curb its abuses; to warn our fellow Americans that unless this system is cured of its immoral tendencies, our people will become infected with the cancerous growth of ruthless Communism, which will destroy our economic and spiritual life.

Are we going to join the ranks of valiant Catholic laymen in this great struggle to restore the spirit of Christian Brotherhood in America, or shall we sit idly by, as shirkers and slackers. The call to arms has been sounded by the Church. The decision rests with us. Never in the history of the Catholic Church in America did the Catholic laity have a more glorious opportunity to serve their God, their Church and their Country.

Euthanasia

*An editorial reprinted from the Catholic Standard and Times,
Philadelphia, November 22, 1935.*

THOSE who had any close contact with the Great War in the capacity of chaplains, surgeons or nurses will not read about "Mercy Deaths" with any sense of novelty. They will rather wonder that a few English doctors have been able to create a newspaper surprise. They will be astonished to find that there are people who do not seem to know that the practice of putting the alleged incurable to death has been widespread on the battlefield and elsewhere. Indeed, no one can be reasonably sure that his own life may not be terminated in this way should he fall into the hands of those sentimentalists who have no fixed moral principles.

What is surprising is the feeble objections that have been raised. We read, for instance, a "leader" in a Philadelphia paper which professes its inability to form a clear judgment. It timidly suggests that there is an ethical aspect to the problem; that there is a question of intention; that it is difficult to say that any case is hopeless; that it is dangerous to place so much power in the hands of a physician; that there is a difference between voluntary and involuntary euthanasia; that an opinion exists that no one is privileged to anticipate the decrees of nature.

The fact is that no one has the least objection to anticipating the decrees of nature. We are doing it continually as a right and as a duty. Does anyone refuse to put an animal "out of its misery"? Does anyone hesitate to destroy a dangerous tree? Why then talk about the decrees of nature? The real and only question is the decree of God. And of this the editorial seems to know nothing. There is no mention of the commandment which says: Thou shalt not kill. It is this omission from the discussion that is the real danger. Human life, born and unborn, is being sacrificed everywhere on the pleas of pleasure, comfort, convenience, selfishness, passion and humanitarianism, but no one has a word of justification that is not based on sentiment.

The same lack of solid moral principles is widespread in

regard to other commandments. God has said: Thou shalt not commit adultery. This Divine decree, so deeply graven in the human heart, and so universally observed by civilized and savage alike, has become a byword with moderns. People are not ashamed of adultery; they are ashamed of disapproving of it. They are not pagans as they sometimes boast, but animalists who have nothing to show by way of reason than the so-called law of the jungle.

The same is true of the commandment: Thou shalt not steal. His right to personal property is one of the distinctions between the man and the beast. Modern thought sees no such distinction, indeed it sees nothing clearly but its own prejudices. A hundred wild schools of economics are struggling to control the wealth of others whilst keeping as strong a hold on their own as possible. Again the only law is the law of the strong, whether the strong is the individual or the controller of a group of individuals. There is no principle involved; again it is only a question of expediency and utilitarianism.

The same could be said of lying. Truth is said to be unknowable. People must be told what seems to someone to be best for them at the moment. Why keep faith when there is no faith? What is there that can possibly matter except that the greatest number of people can have the greatest amount of pleasure? The only sin is ignorance, yet no one can ever know the truth; the only evil is inability to reach our ideals, yet no one knows what is ideal. Compared with this confusion, the possibility of "mercy deaths" being a danger to some individual is practically insignificant.

When we read that the present dean of St. Pauls, London, that "Woodbine Willy" Shepherd, the notorious publicity-seeking chaplain; that the chairman of the Congregational Union in Great Britain; and that a host of distinguished physicians, eugenists and biologists are in favor of "mercy slaying" we are not surprised. At the moment animalism is in the saddle. At its disposal are all the agencies of propaganda. But it has not a very stable seat. Christianity is not dead if it is necessary for Dean Inge to sign a statement for the assurance of the scrupulous. It reads like one of his sardonic pleasantries: "To meet possible objections on religious grounds, what is proposed is not contrary to Christian principles."

We should like very much to know what are the grounds of the Gloomy dean's religion; and still more what are his Christian principles. Surely it is amusing to read this *ex cathedra* statement from a man whose most pronounced antipathy is Papal Infallibility. At least it is an assurance to Catholics that they can look for little support outside of the fold of the Catholic Church. They have lived to see murder, suicide, adultery, stealing and lying all receiving the blessing of those who, having left the Bark of Peter, are floundering in the whirlpool of irrationalism.

Why Blame the Boy?

HON. JOSEPH T. RYAN

An address delivered by the Vice-President of the Catholic Big Brothers' League, New York, on November 10, 1935.

AT the outset, let it be understood that the writer is not speaking against our public schools as such—but that which is lacking and which is of much importance. In our public schools today, the attempt is evident to destroy all religion. Paganism has obtained control of our public system of education and this is not due to the individual teachers, principals or superintendents, but may be attributed to the process itself. Dr. Nicholas Murray Butler quotes a clergyman in a Western city where he was visiting, who, he says, made the statement that a group of children in that city were asked: "Where is Bethlehem?" and "Who was born there?" The answer was that no child in the group had ever heard of that Sacred city or of the One about whose birth they were questioned. It would not be necessary to go to a Western city, for any observer of the system of present-day public schools to multiply that episode a score of times.

From the viewpoint of a sound educational principle such is indeed a serious state of affairs, since the religious inheritance of the race is an essential part of the history of that civilization towards a knowledge of which it is the chief business of education to lead youth from generation to generation. One need not himself be religious or religiously inclined, or indeed have any concern for religion to grasp the fact that religion has had a very large influence in shaping our contemporary civilization.

Until a reasonably short time ago, the process of education itself was dominated by religion. During the last fifty years this condition has entirely changed, with the result apparent to all thinking people, that religious knowledge together with religious interest in all creeds is passing all too rapidly out of the educational system. This, however, is not the most dangerous aspect of the situation. Religion has simply been banished from the public school, root and branch.

The principle of separation of Church and State has been carried so far as to put the whole force and influence of the tax-supported school on the side of one element of our population, namely, that which is pagan and believes in no religion whatsoever. Thus do the religious believers of our beloved country—Catholic, Protestants and Jews,—numerically a substantial majority of the population pay out millions of dollars annually to support and equip and continue the most gigantic and compulsory school system in the world for the benefit of a minority of agnostics and atheists, and to the irreparable damage of their own children, culturally as well as religiously.

How far the grip of this irreligious minority has gained control of the public school system may be well illustrated in this way: A prayer similar to the formal prayer offered at the opening of each session of the United States Senate and the House of Representatives, and that which accompanies the inauguration of the President of the United States and the Governor of the State of New York would not be permitted in the tax-supported schools.

While the public school system does not openly proclaim a hatred of God, it does leave Him altogether out, and then closes the door. So that, as far as the influence of such schools is concerned, there is no God, no Divine law, no sanction of that law, and no future life in which we shall be punished for our misdeeds or rewarded for our fidelity. Thus the system may and probably does satisfy the infidel and the atheist, but it can please no one who believes that a knowledge of the Creator and of our duties to Him, is more necessary to the child than the ability to read or write or cipher. The most important business of life is to know God, to honor Him and to serve Him and for those purposes was man created. That the public school system is completely

secularized is beyond contradiction; and all that saves it from working out the full measure of ruin inherent in it is the fact that many teachers and administrators oppose by word and example the system with which they are affiliated.

Some five years ago the subject was considered by a group of Catholics, Protestants and Jews and at that conference the Very Reverend Dean of the Protestant Cathedral of the Incarnation, in addressing the gathering, remarked that it was far more important that a boy should know what is right conduct than that he should know about Jonah and all the whales in the world; the leadership of America is dependent upon our children, our supreme task is to make God real; there can be no education which leaves out religion.

Recently Mrs. Franklin D. Roosevelt in a radio address asserted that "appalling conditions" exist among high school students. Replying to that statement Dr. John R. Childs, of Teachers' College, Columbia University, made the observation that the students are "good candidates for a fascist movement. The chief fault of the schools is in their acceptance of an order in which terrifying and quite unnecessary evils are permitted to exist. The appalling conditions are brought about by the social order. . . . This is having the pronounced effect of loosening some standards."

Another authority in the person of Dr. Goodwin Watson of the same college, said he saw the frustrated students expressing themselves in political movements, crime and loose-living and that the morals of the young people are at a low ebb.

At our very doors, there is a certain high school registering an exceedingly large number of pupils and I have been credibly informed that twenty per cent of that student body are Communistic in their tendencies. May we not venture to say that similar conditions exist in others, if not all of the high schools in this city? A situation that some day must bring a reckoning. We are told that seventy-five per cent of the violent crimes committed in our country are perpetrated by young men. Statistics covering the past twelve years show that less than thirty per cent of the Catholic population of Elmira Reformatory ever attended a Catholic school, and of that number fourteen per cent left school before completing the sixth grade, while but twelve per cent went as far as the eighth grade in a parochial school. Thus,

do those figures silently attest the fact that with a religious training the crime statistics in this country among the young men would be reduced very substantially; nay, by incredible figures. More the pity, the lack of religious training and instruction among the youth.

So why blame the boy, who during his formative years has not been given the chance to hear the name of God, nor has he ever heard of the Divine law, and this applies to the one million one hundred thousand children attending the public schools in our city alone. It has been said that the home is the place for the boy to learn his religion; that it is the duty of his parents to teach him the word of God and the Divine Law.

That is true in part and in that connection let me repeat the words of His Holiness, Pope Pius XI in his Encyclical Letter, "Christian Education of Youth," wherein he says: "In order to obtain perfect education, it is of the utmost importance to see that all those conditions which surround the child during the period of his formation, in other words, that the combination of circumstances which we call environment, correspond exactly to the end proposed. The first natural and necessary element in this environment, as regards education, is the family, and this precisely because so ordained by the Creator Himself. Accordingly that education, as a rule, will be more effective and lasting which is received in a well-ordered and well-disciplined Christian family and more efficacious in proportion to the clear and constant good example set, first by the parents, and then by the other members of the household. . . . Nevertheless . . . we wish to call your attention in a special manner to the present-day lamentable decline in family education. The offices and professions of a transitory and earthly life which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating their children, many parents have little or no preparation, immersed as they are in temporal cares. The declining influence of domestic environment is further weakened by another tendency, prevalent most everywhere today, which, under one pretext or another, for economic reasons, or for reasons of industry, trade or politics, cause children to be more and more frequently sent away from home even in their tenderest years."

In the same encyclical it is stated "the so-called 'neutral' or 'lay' school, from which religion is excluded, is contrary to the fundamental principles of education. Such a school, moreover, cannot exist in practice; it is bound to become irreligious."

From all that has been said, it must be plain to parents, that those of them who neglect the religious training of their children do so at their peril; and what excuse can they offer when sending their innocent little ones to elementary schools, in which the name of God is never mentioned, His teachings are forbidden and the whole atmosphere void of religion.

George W. Wickersham, former United States Attorney General, in 1933, referring to the number of criminals, has stated that "the fault itself is a challenge to the Church and to the men and women of our day. There can be no doubt that, whether from loss of their own faith or from the selfish pursuit of happiness, a large number of parents . . . have neglected the religious education of their children. . . . Parents, in general, have become indifferent to those obligations, which formerly were regarded as fundamental, to see to it that their children are instructed in the fundamental principles of Christian religion."

If the lack of religious training of the youth of our country is one of the major causes of crime among that class (and we are so informed by the leading criminologists) then why question its supreme importance; why is it not as necessary, nay more so than any other subject now being taught.

Here I would address the inquiry to those in charge of the public school system in this city to advance the reason why religious education in the several denominations according to the beliefs of the children, is not included in the curriculum of the schools. Are those opposed to such teaching willing to assume the responsibility for the continuance of widespread juvenile crime, in face of the incontrovertible facts. Or shall those liberty-loving, high-minded Christians and Jews, who seek to give the "boy" a chance, prevail. Which shall it be?

GIFTS

IF

YOU WANT TO SHARE
YOUR WEEKLY PLEASURE
WITH YOUR FRIENDS WHO
ARE NOT ON OUR LIST,
SEND IN A SUBSCRIPTION
TO "AMERICA" FOR THEM.

•

IF

YOU WANT TO BRING THE
TRUTHS OF FAITH HOME
TO THE GENERAL PUBLIC,
A SUBSCRIPTION TO
"AMERICA" FOR A PUBLIC
LIBRARY WILL GIVE A
SPLENDID OUTLET FOR
YOUR ZEAL.

•

IF

YOU WANT TO BRING JOY
TO MISSIONARIES IN FAR-
OFF FIELDS IN THEIR
LONELY WORK FOR
CHRIST, A SUBSCRIPTION
TO "AMERICA" WILL HELP
US TO GRANT THEIR RE-
PEATED REQUESTS.

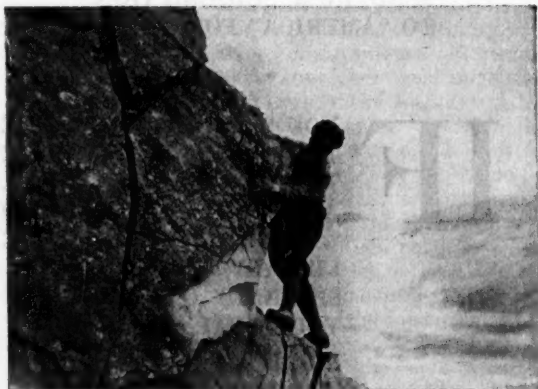
THE AMERICA PRESS

461 Eighth Avenue :: :: :: New York, N. Y.

Mush, You Malemutes!

BERNARD R. HUBBARD, S.J.

The Glacier Priest



"Father Hubbard tells his stories in a rapid, vivid, dramatic style that makes them very effective. And all through them there is interwoven much interestingly told information about dogs and Eskimos, mushing and camping, life in Alaska in both Winter and Summer, glaciers, mountains, volcanoes, the animals and the flowers and trees of the region. Of almost equal interest with the text are the pictures, almost two hundred of them, beautifully reproduced from the author's own excellent photographs."—*New York Times*.

"Bernard Hubbard, the glacier priest, has adventured, and he can tell a good tale. The latter he has reinforced, as he whimsically remarks to convince the man from Missouri, with a series of superb photographs. . . . Bernard Hubbard has been a Marco Polo—with a camera. His enthusiasms are infectious. . . . He has rendered service to science, he has shed light on little known territory, and he has written a good book, an excellent book."—*New York Sun*.

\$3.00 per copy; \$3.20 by post

THE AMERICA PRESS 461 Eighth Avenue New York, N. Y.
